SOME NEW ROOKS.

The Marquis of Wettesley When, on the 26th of September, 1842, the Scath of Richard Colley, Marquis of Wellesley, at Kingston House, Brompton, and in his 83.1 year, was announced, his brother Arthur, who was on a visit at Windsor Castle, went up to town. On the evening of that day, he called on Count D'Oreny, at tiore House, to give him a sitting for his celebrated picture, " The Duke on Horseback," on which he was then engaged. D'Orsay, an intimate friend of Wellesley, who had been one of the brailant habitues of Gore House, said, with much gentleness: "I was most sorry, Duke, to hear of your brother's death this morning." "Yes." answered the Duke, "he was an able and not a bad man, if you gave him his own way in overything." It is but just to say that Weilesiev had wounded the Duke's pride some short time before by accepting the Polonius appointment of Lord Chamberlain

Hindostan. This was probably the inspiring motive of the Duke's cold remark; but the Colleys were all a cold lot. It is of this Lord Wellesley that Mr. McCul-LAGIT TORRENS, now M. P. for Finsbury and previously for Dundaik in Ireland and Great Yarmouth, the author of the "History of Free Nations," "Life of Sir James Graham," and other works which have had some temporary

lary genius of Europe degenerated into the an-

tionated appendage to a court. It was painful

to see such a man standing in ante-chambers

and holding the white rod of Lord Chamberlain

in the hand which had grasped the sceptre of

fame, now furnishes an historical portrait. The varying titles of his book are somewhat perplexing. It has three of them. Besides the outside one, Marquis Wellesley, Pro-Consul and Tribune, it has on two successive title pages "Pro-Consul and Tribune, Wellesley and O'Connell: Historie Portraits." and "The Marquia of Wellesley, Architect of Empire.' The preface announces that O'Connell is to be portrayed, but he does not come on the scene in the first and, as yet, the only published volume This is confined to a portion of the life of the Marquis, and it certainly traverses a very important historia period and narrates events of extraordinary magnitude. Mr. Torrens evidently writes out of an ample acquaintance with the men and the events of the time, but he assumes too often an equal knowledge on the part of his readers. This habit of referring in an offhand way to matters that are entirely familiar to himself is often very trying to those who take up the book for the sake of learning details that they either have forgotten or never knew. The method has this ill effect, too, that it makes the tide that rolls through the narrative seem full

and thick rather than clear and strong. The first chapter gives the genealogy and history of the Wellesley family from 1125 to the birth of the Marquis in Grafton street, Dublin, in 1700. The Wesleys, as they were then called, came to Ireland early in the thirteenth century and for a long time they filled high offices there. In the time of the Stuarts they were in possession of Dangan, near Navan, in Meath. and. Royalist as we may presume their principles to have been there is nevertheless an entry in the Commonwealth civil list, preserved in the record office at the castle, showing that in the Cromwellian times the Wesleys of the day knew how to make friends with both sides. This entry, of which Mr. Torrans seems not to have known, is found in the accounts for 1654, in connection with the payments to the Irish schoolmasters, and, as it has never got into print, has a certain interest. It records that in that year Mr. Stephens, schoolmaster of Dublin (probably master of St. Patrick's free ol), was paid "for scholeing and diett of Mr. Gerard Wesley £20." This may be the Gerrard or Garrett Wesley who was married to a Miss Colley, and who afterward adopted the Richard Colley who took the name of Wesley. and was progenitor of the modern Welles-leys. As we have said, the real name of the Duke of Wellington and the Welles-leys is Colley. This Richard Colley became Lord Mornington in 1746, and his son Garrett, who graduated at Trinity College in 1754, and received his honorary Mus. Doc. degree in 1764. had for his eldest son the subject of Mr. Torrons's biography.

Lord Mornington, the father, was a man of rofined tastes; he had travelled, acquired dilettante habits, and spent more money in the decoration of his mansion and demesne than his fortune could well bear. But he would have been emineut if he had been compelled to make music his profession; his giee, "Here in cool grot and mossy cell," has no superior in English composition for the exquisite feeling of the music, the fine adaptation of the harmony ords, and for general beauty, elegance and power of expression. He died on the 21 of May, 1781. His wife, the daughter of the first Viscount Dangannon, who survived her husband fifty years and died at the age of 89, was a woman of powerful understanding, had been very handsome in early youth, and was formed to shine in society. Her life affords another Illustration of a remark frequently made that men of genius are indebted for a successful career to the beneficial influence of the mother's superintendence and instruction. She lived to see four of her sons in the House of Piers, and to know herself the mother of the greatest soldier of England since Marlborough. In the ast year of her life, when 88 years of age, she went down to the House to hear a great debate on the Reform bill, and being pressed by the growd eager to look at her, she turned to Lord Cowley, who was with her, and said: "This

comes of being the mother of the Gracehi," The mention of Lord and Lady Mornington enables Mr. Torrens to introduce some very pleasant glimpses of social life in Dublir as it was some hundred and fitty years ago. These pages are bright, but too brief His accounts of the Dangan establishment, taken from Mrs. Delany's charming letters, and of Handel's visit to Dublin, taken from Burney's "History of Music," are excel-lent. In the notice of Swift, Mr. Torrens falls into the inadvertency of saying that he went to Ireland as chaplain to the Viceroy, Earl Berkeley. Swift was chaptain to Berkeley, but Berkeley was not Viceroy; he was one of the three Lords Justices, "the deputies," as they were called. Mr. Torrens is also incorrect in saying that Mr. Swift's preferments amounted at that time to £400 a year. They amounted to intle more than half that income. He was probably led into this error by the misstatement in Sig Walter Scott's Life of the Dean, which is full of misstatements.

From Dangan, its woods and ponds, its luxury within and misery without, our young noble went to Harrow for his schooling, leaving be aind his brother, Wellesley Pole, M. P. for Trim, the capital town of Meath, Chief Secre tary for Ireland, and eventually Earl of Maryborough, as well as a younger brother, Arthur, then in the nursery, afterward "the Duke." The diocesan school was good enough for Arthur, being a younger son, and it is thus not a little remarkable that two Irish free schools should have given education to the two great conquering Dukes: the Dublin Corporation school to Mariborough and the Trim school to Wellington. From Harrow young Wellesley was transferred to Eton, in consequence of his part in the row in favor of the celebrated classical scholar, Dr. Parr, and there he became the fag of Sir John Newport of Waterford and the friend of Lord Grenville. At both these seats of learning the embryo statesman atood high among his contemporaries, at a period when classical attainments were in the highest repute, and when they were to many men the ultimate objects of ambition. "An intimate acquaintance," he wrote in an unpublished letter to Miss Fox, a granddaughter of Chief Justice Bushe, when Lord Lieutenant of Ireland, "with Greek and Latin is to a lady of refinement as to a man what beauty is, and lends a grace and finish to words and writing which othing else can supply." But two days before his death he rend over the "de Corona" with Lord Brougham, and by his special desire he was buried at Eton. He finished his education at Christ Church, Oxford, and from Oxford he was called by his father's death to take his seat

act on coming of age was to assume the numerous debts of his father, but, though these debts were paid. Wellesley was not eventually able to preserve the family estate. Like Pitt, Fox, Burke, Canning, and other distinguished statesmen, and like most men of genius, he coved an unsuccessful manager in money affairs, and was all his life in embarrassment.

On entering the House of Lords he became an interested speciator of the Parliamentary

entests. He admired Flood, revered Charles

mont, adored Grattan. Thus chapter gives Mr.

Torrens an opportunity of exhibiting his accu-

rate knowledge of Irish political affairs and o Irish public men at that celebrated period. He sees and says very plainly that the famous judgment by Lord Mansfield on the write o error from the Irish courts tended to nul-ilfy the lately obtained legislative inde-pendence, but Mr. Torrens does not seem to see so clearly what has always appeared to us the weak point of the Grattan platform, That point was the enactment that, while only under the Whig Government of Lord Mei-bourne. A man who might have been the tutethe King, Lords, and Commons of Ireland could make laws for Ireland, the acts of the Irish Legislature should be signed with the great seal of England. This parenthetical proposition was in fact equivalent in operation o Povning's statute. It did not prevent the Irish Houses bringing in and carrying whatever measures they pleased, but it left it in the power of the Euglish Cabinet to overthrow any irish measures. The only crucial case of possible conflict that arose under the Grattan Constitution-the Regency case-was happily out aside by the King's recovery; but the potentiality was there. Wellesley's activity and eloquence on the few occasions on which he spoke in the Irish House of Lords enabled his old school friend, Grenville, to commend him to Mr. Pitt, and Pitt was very glad to secure for his party the young lord's rising ability. Pitt got him nominated for an English borough, and thus he, as well as Plood, had seats at the same time in both the English and Irish Pariaments. In 1786 Pitt appointed him Junior Lord of the Treasury, and two years later ho wrote to thank Lord Lieutenant Buckingham for placing his brother Arthur, then nineteen years old, upon his stuff. "The Duke" is still remembered in Dublin as having run into debt wherever he could obtain credit, and as | day having been obliged to fly to India in consequence. His brother's influence obtained for him-then a Major, though he had never served with his regiment—the Lieutenant-Coloneley of the Thirty-third Regiment, ever since known as "The Duke's Own," Wellesley himself, a few week after, was sworn of the Privy Connell, created Baron Wellesley in the English peerage, and appointed President of the Board of Control. About this time he married his first wife, the beautiful Hyacinthe Gabrielle, who had previously borne him several children.

In 1797 he went from the Board of Control to Governor-General of India, which office he held until the close of 1805. These seven years were the brightest period of Wellester's life, and they afforded the highest tests and proofs of his prowess as a statesman. With regard to some of the great passages included in this period, such as Seringapatam, Assaye, Laswarce, and the overland expedition to Egypt against Napoleon, Mr. Torrens's delineation of the sequence, relation, and importance of affairs is marked by clear insight and a power of vivid portraiture. His narrative here is engrossing, his style often nervous and stimulating, his sentences terse and epigrammatic. After a variety of intrigues, Wellesley sailed

for India in 1797, taking with him as private civil secretary his brother Henry; Arthur, to escape his Dublin liabilities, having preceded him thither in 1796. An adventure befell Heury on his journey which is interesting as illustrative of the perils and perplexities of the time. Lady Anne Wellesley, the Marquis's sister, who had married the Hon. Henry Fitzroy in 1796. had accompanied him to Portugat, whither he had been ordered by his physicians. On hearing of his death in March, 1794, Henry, her youngest brother, afterward Lord Cowley and for many years Minister at Paris, who was much attached to her, repaired to Lisbon. When returning home the vessel was seized by a privateer and taken into Brest. On the disclosure of their rank Mr. Wellesley and his sister were consigned to more than ordinarily strict surveillance in the interior, with other prisoners. A worse fate had nearly overtaken them. The Committee of Public Safety, then at the height of its sanguinary power, was reminded of the recent denunciations of its prinspies and practice by Mornington in the House of Commons. So rare an opportunity of vengeance was too tempting to be neglected, and without trial or inquiry Mr. Wellesley and his sister were consigned to the scaffold. Their names netually stood on the list for the next ecution in July, when, happily for them, on the eve of their impending doom, Robespierre feil, and with many others they shared the unexpected reprieve. This Lady Anne, by her subsequent marriage with Sir Culling Smith. came the mother of the Countess of West moreland and of two Duchesses of Beaufort. her two daugnters by her two husbands marrying to the same Duke, one in 1814, the other in 1822. The case has been brought up in all the recent "deceased wife's sister" debates, and it was the principal motive of the passing of Lyndhurst's acts of 1835 that legalized the then existing marriages within the prohibited degrees, while forbidding them for the future.

From the day of his arrival in Bengal, Welles ley displayed the restless and ambitious energy that characterized to its close his brilliant Indian administration. He found a deficit in the fluances of the company, and he recetab lished them without resorting to meanness. He found a rivalry between the Company's troops and the King's, and he was able to renove it. Most serious of all, he found a procamation of an alliance between France and Tippoo Saib, and constantly recurring appreensions of a French invasion of the British ettlements in India. Hyder Ali, the father of Tippoo, a much greater man than his son, who was heir to his bravery but not to his intelligence, regarded Tippoo as little better than a royal tiger. "That boy," he said, "will overthrow all it has cost me a lifetime to raise." He had been a common trooper in the service of he Rajah of Mysore. By his intrepidity he became the Captain of one of those bands, half robber, half soldier, which then formed the irregulars of the Asiatic armies. By his address as a courtier he rose into favor with the Rajah, who finally gave him the chief command. By the treachery which always surrounds and subverts an Asiatic throne, he finally took the soy oreign power to himself. When, embittered by his defeat by Sir Eyre Coote, he died at the age of 82, he left his son, Tippoo, who had begun fighting at 18 and had followed him in all his battles, possessor of his sceptre.

To break up this ailiance and to get rid of iese fears by crushing Tippoo and driving the French out of India was Wellesley's first enterprise, and he succeeded. He moved the army to the Mysore as rapidly as possible. With Gen. Harris were Weilesley's brother Arthur, then commanding the Thirty-third Regiment, and Henry, private secretary to Arthur. Gen. Harris stormed Tippoo's stronghold and killed Tippoo, the storming party being led by Gen. Baird with conspicuous gallantry. the place was won, Arthur, not Gen. Baird, whose bravery had won it, was appointed Commandant of Seringapatam. This injustice was loudly complained of and weakly excused. "The case undoubtedly was hard," says Mr. Torrens; "the biographer resents the preference as a job, and the historian brands it as a blot."

With Seringapatam fell the dynasty of Hyder All, and thus was extinguished a dream of conquest which once embraced the empire of Hinostan. Wellesley fulfilled the prediction of Tippoo's father. Brother Henry was despatched to London at once with the account of the success and of the acquisition of the Mysore, or, as Mr. Torrens more dramatically terms it, "the rape and rehabilitation of the Mysore."

The history of the Mysore dynasty would indeed furnish the materials for a brilliant poem; and, if India ever has a poet again, he could not choose a more varied and splendid theme. Wellesley to his bitter mortification, was rewarded with an Irish Marquisate. There had in the Irish House of Lords in 1781. His first | been nothing "Irish or pinchbeck" in his ex-

ploise, he wrote to Pitt: why, then, was he put off with an Irish and pinchbook reward? Considering that he and his family at that time owed to Ireland all they possessed in the world, the gibs was as saucy as it was unmeaning. But Wellesley's agotistic and pompous head was turned, and he expected a dukedom at the least. That he never subsequently obtained any higher rank in the peerage is a remarkable fact in the

history of that institution. About this time the Governor-General had misgivings concorning an Afghan invasion, that did not occur, and plans for an Indian university, which the directors starved. In 1802-3 came the treaty of Bassein and the expedition of Col. Wesley, now Major-Gen. Wellesley, and Gen. Lake, to punish the perfldy of the Mahrattas, which included the historic actions of Assaye and Laswarse. This latter war had been undertaken by the Governor-General in defiance of directions from the London Board. and, successful as had been its issue, he landed in England in the July of 1805, doubtful as to the reception that would be accorded him. In the following year an impeachment was with some difficulty warded off. This fact, while reminding us of the great Warren Hastings impeachment, reminds us also that the late Governor-General, Lord Lytton, may now be in danger of some such disagreeable experience. The Marquis was for two years unemployed,

but in 1809 he was sent as special ambassador to Spain to support his brother's military operations. Before he had been long in the country he was offered and accepted the seals of the Foreign Office; but during his stay in Spain he had become intimately conversant with the nature of things political and military in the kingdom which England had undertaken to befriend. The portion of Mr. Torrens's volume which details these particulars is extremely interesting from every point of view, and it sets forth better than any

befriend. The portion of Mr. Torrons's volume which details these particulars is extremely interesting from every point of view, and it sets forth better than any record we know of the uter worthlessness of the Spaniards and the inconceivable patience of Sir Arthur Wellesley under their couplicated falsehoods, serimping of supplies, and manifold irritations. Raffords, too, a surprising insight into the hardships the soldiers had to undergo in the beginning of the Penisular campaign. The army was not only shorthanded in men and ill supplied with war material and heardtal necessaries, but often on half biscuit rations and sometimes an entire day without food. It was well that the Marquis during his short stay at Sevile, had learned and understood all this, for the knowledge enabled him afterward to secure a more stealfast and liberal support for his brother, and to that support his brother's victories are in part due. It should be observed here that a distingtion of the following the soldiers of communicating secret State intelligence. Henry, also, was in office in Spain, and so the four brothers, engaged in the same cause, were all strengthening each other.

The year 1810, which the Marquis spent at the Peneign Office, was a vasily important one for Europe and for England. It witnessed the troubles in this country and England consequent on the infatuated Orders in Council, Napoleon's Berlin decree, the battle of Basac, the occupation of Torres Vedras, and the repulse of Napoleon's Berlin decree, the battle of Basac, the occupation of Torres Vedras, and the repulse of Napoleon's Berlin decree, the static of Basac, the occupation of Torres Vedras, and the repulse of Napoleon's Berlin decree, the sunford of marge, which probably intensified the Marquis's fredulars revented to the following years we have subject to the following the sunford of the following a seat in Parliment, All this time, and on into 1811, visions of the Promise of the following a seat of the following the following the sunford of the following

and councils, the realizatry and spirit which makes him a favorite with general society. With such credentials and equitments he entered on the career of statesmanship which it is the pur-pose of Mr. Torrens to picture in the second vol-ume of his history.

College Life in Two Countries.

A pleasant book for summer reading has lately been published by the Harpers, under the title of My College Days, by Ropent Toxes, In a sprightly, unaffected style, the author records his recollections of Columbia College grammar school, of Trinity College, Hartford, and of Edinburgh University, as they were half a century ago. For his coevals, this compend of academic reminiscences, dealing with scenes and persons familiar to their youth, will, of course, be invested with a peculiar piquancy and charm, but it has also a substantial value for all persons interested in the history of education. The scope and methods of study at the epoch named were, of course, very different from what they now are, and few things would be found more suggestive than a comparison of Dr. Tomes's picture with some recent transcript of college experience in our leading institutions. We should add that the book is enlivened with personal impressions of many distinguished nien who were encountered by our author in the course of his collegiste career.

Dr. Anthon was rector of the grammar school during part of Dr. Tomes's school days, and naturally a good deal is said about his qualifications and idiosyncrasies as a teacher. He seems to have sported with his class work as if it were a distraction from more severe pursuits; but his humors and eccentricities were of a heavy and pedantic sort. Whatever may now be thought of Dr. Anthon's scholarship, he seems to have undoubtedly possessed the power of kindling in his pupils an interest in classical study. He made, says our author, even the Greek Testament a pleasure. The translations with which the notes to his editions of the classics were somewhat overloaded were regarded, it is said, by Dr. Anthon with peculiar complacency, and that putil who repeated them with the most parrot-like exactness was sure of the highest favor and commendation Whether the species of training which Dr. Tomes here received would have fitted him to shine at Yale or Harvard must be left to conjecture; but it is certain that he found himself much better qualified than his classmates at Washington, now Trinity College, Hartford, to which he presently removed.

At this period the Episcopal neademy, established in the heart of New England Congregationalism, was not particularly prosperous, and all of its appliances seem to have been on a small scale. There were only seventeen students in the class which young Tomes entered. Among whom, however, one, John Williams, was to become Episcopal Bishop of Connecticut another, James Rooseveit Bayley, was afterward Roman Catholic Archbishop of Baltimore; while a third, John Bigelow, became Minister to France. Graduating in 1835, Dr. Tomes left the college, he tells us, without a regretful feeling or reverential remembrance. "For those wasted four years," he says, "I do not wholly blame myself, for I was eager for knowledge, and amenable to discipline, and I am sure that f those whose duty it was to guide and govern me had better fulfilled their obligations, should have been less recreant to mine." Washington, as we have said, is now Trinity College, Hartford, and with its fresh baptism it has undoubtedly been inspired with a new life. After attending lectures for one term at the Medical School of the University of Pennsyl-

vanta, Dr. Tomes determined to go to Edin burgh for the completion of his professional studies. His account of the sumptuous mode of life on the packet ship St. Andrew, in the spring of 1836, is calculated to astonish passengers by the Cunard. White Star, and other fa vorite steamship lines of our own day. On the poop, he says, hung saddles of venison, fat turkeys, canvas-back ducks, plump fowls, and succulent game of all kinds, with which the lucky travellers were regaled every day. The price of a three weeks' voyage on a first-class sailing vessel was, it seems, forty guineas, or \$200, which included a diurual supply of wineport, sherry, and madelra at discretton, and champagne twice or three times a week. At Edinburgh the young American did not flud his table quite so well supplied, the fare being confined to parritch and pease brose, bans, broth, caller haddles, and other peculiar Scotel dainties. After these Caladonian mask the young medical student was often fain to seek a chop and a pot of half-and-half in Ambrose's eating house, a bumble hostelry enough, but which, however, gave its name to the "Noctes Ambrosianes," for here Christopher North, Tickler, and the Shepherd used to meet over a broiled bone and a jug of toddy. Prof. Wilson by the way, was then in the full vigor of life and genius, and at the height of renown. Dr. Tomes can well recall his "gigantic figure striding along the North and South bridges at such a pace that his three or four little short-legged Scotch terriers, which always followed at his heels, run as fast as they might, could hardly keep up with him." Wilson always looked, we are told, as if he had slept in his clothes, and, having been suddenly awakened, had been forced to hurry away without having time to put them and his person in order. Our author used now and then to foilow the Professor to his lecture room, where as he ascended the restrum, he would be greet ed by his large class with such demonstrations of welcome as evinced the enthusiastic affect tion with which he was regarded by every student. This daily expression of fondness would be acknowledged by a kindly smile and a genbe acknowledged by a kindly sinds and a gentle, deprecatory shake of his long rellow looks,
after which the Professor, pulling out of his side
pockets a tumbled conglommeration of manmacripits, which, however, he never looked at,
would begin to hold forth. The impression
seems to have been current in Edinburgh that
Wilson knew but little of moral philosophy,
and much less of builtient economy, and
nobody certainly considered him a fit
successor of Dugaid Stewart. By all
odds, the greatest man at Edinburgh and much less of holitical economy unitable hobody cortainly considered him a fit successor of Dugaid Stewart. By all odds, the greatest man at Edinburgh, during Dr. Tomes's residence, was the professor of logic, Sir William Hamilton. In the inter's class room our author saw a number of shelves fastened to the wall upon which were ranged the hundreds of skulls which gave such weight to the death blow that Sir William Hamilton death, in his famous article in the Edinburgh Recien, to the pseudoscience of Gall and Spurshelm. Each one of the skulls, we learn, and an artificial opening above the sockets of the eyes, exhibiting the cavity called the frontal sinus, and showing that so much space existed between the two brates of bone enclosing the receptacle of the brain, that the convolutions of the inner surface could not possibly correspond with any prominences found on the exterior surface or plate of the skull. The fundamental idea of phronology, viz., that an examination of the head could indicate any special devicepment of different parts of the brain, was thus proved to be manifestly absurd.

It is such reminiscences of the eminent men

ferent paris of the brain, was thus proved to be manifestly absurd.

It is such reminiscences of the eminent men with whom the author was brought in contact that will specially commend this volume, During the four years that he spent in Edinburgh he seems to have seen and heart much that was worth recording. We may note, also, that among the young men who were his associates in study there were several who, even then, gave promise of the distinction to which they subsequently rose. Among the fellow students of Dr. Tomes were Dr. Carpenter, one of the nighest living authorities in physiology; Dr. Reid, also famous for his physiologist researches; Day, the chemist; Wilson, the technologist; Forbes, the professor of natural history, and Brown, the author of "Rab and his Friends."

One of the distinguishing features of lite

The Meligious of China.

rary effort in our time is the concerted endeavor on the part of scholars to communicate the contents and the spirit of the Greek and Roman classics to a wide and popular audience. The same process of authentic and lucid interpretation is beginning to be applied to the Oriental literatures, and an efficient move in that direction has been made in the series now publishing in London under the title of "Sacred Books of the East." This series, edited by Max Müller, assisted by a large corps of competent specialists, contemplates a translation of those writings which may fairly be termed the Scriptures of the six great religious of the East, namely, Brahmanism, Buddhism, Zoroastrianism, Confucianism, Thoism, and Islamism. The task of reproducing those books, invested with peculiar sanctity for the followers of Confucius and Lao-taze has been intrusted to Dr. James Legor, generally acknowledged to rank foremost among living Sinologues, and three of the five Confucian classics have already appeared in an English version. Pending, however, the complete execution of his extensive undertaking, Dr. Legge delivered, in the spring of the present year, four lectures on the two indigenous religions of China, in which the fundamental doctrines of Confucianism and Taoism were expounded and compared with those of Christianity. In these lectures, now published, under the name of The Religions of China (London: Hudder & Stoughton), the author has, so to speak, anticipated the purpose kept in view by the editor and translators of the "Sacred Books of the East," That purpose was, according to Max Mulier, to determine whether there is or is not, hidden in every one of those venerated writings, "something that could lift up the human heart from this earth to a higher world-something that could make man feel the omnipresence of a higher power, something that could make him shrink from evil and incline to good; something to sustain him in the short journey through life, with its bright moments of happiness and its long hours of terrible distress." Such in a specific and emphatic sense was the object of these lectures which Dr. Legge, withdrawing for a time from the duties of his Oxford profeasorship and the ardnous labors of sinological research, consented to prepare and deliver before a London audience, not one of whom, in all likelihood, could read a single Chinese character. He was naturally careful to confine himself to the two faiths which are really native to China, and made no reference to Buddhism which is, of course, an imported religion, although now professed by a large part of the population of the Middle Kingdom.

There are two wholly erroneous views of Confucianism, which it is the constant aim of these lectures to dispel. There is a current Impression that without Confucius China would have been without a native religion; and again it is frequently asserted that Confucian ism is, at bottom, no religion at all, but merely a system of morals intended for the government of human society. Now the fact is that China did not in any sense owe its national religion to Confucius. He received it as did others, from prehistoric times, both in its twofold worship tof God and of ancestors) and in its rules of social duty. The precise nature and value of this ancient faith, which still, w need not say, remains the State religion of China, are defined by Dr. Legge when he comes to compare them in his concluding lecture with Christianity. Meanwhile it is demonstrated in the earlier lectures that while Confucius did not originate the religion of his country, neither did he discountenance it or alter it in any ser sible degree. His words are quoted freely, and they are manifestly pervaded by religious sentiment. He taught morality, but not a morality wholly without reference to the will of God. He enjoined ceremonialism, but not for the sake of the bare ceremony; his formalism did not content itself with the outward observance of established rites. These statements receive abundant illustration from a sketch of the life and character of the man, drawn with the most painstaking effort to distinguish between history and legend. Confucius, that is, K'ung-foo-taze, "the mas-

ter K'ung," was born, according to Dr. Legge, in the year 551 B. C., and was therefore a contemporary of Pythagoras and of Cyrus, the great Zoroastrian conqueror of western Asia, as well as, according to the Cingalese canon, of Gautama Buddha. He was a native of Lu, one of the feudal States composing the loosely compacted monarchy of the Kau dynasty, and cov- | 482 was marked by the death of his son, Li. James Freeman Clarke in the "Ten Great happily, unknown there.

ering a part of what is now Shan-tung, the at the mouth of the Honng-ho. We say "Kau" because that is the spelling followed by Dr. Legge in his translation of the Shu King (Sacred Books of the East), although for some reason he adopts the form "Châu" in these lectures. The father of Confucius, known to us by the name of Liang-ho, and an officer remarkable for his strength, bravery, and skill, was over 70 years old when the future sage was born. Their lineage was as distinguished as any in China could be, for the K'ung family traced its descent to the sovereigns of the Shang dynasty (B. C. 1766 -1123) and back from them among the miste of hardly discernible antiquity to the mystical Hwang-Tl. in the twenty-eighth century B. C. The old soldier died when Confucius was in his third year, and his mother, in bringing him up, had to struggle with poverty. We know little o his youth. Accounts describe the boy as fond of playing at the arrangement of sacrificial vessels, and at postures of ceremony. He tells us himself that at 15 his mind was set on learning. At 19 Confucius married, and his only son L1 was born the year after. About the same time we find him in charge of some public stores of grain, and subsequently of the public fields. Mencius refers to those employments in illustration of his doctrine that the "superior man' may at times take office simply for the relief of his poverty, but must, in such a case, confine himself to places of small emolument, and aim at nothing but the discharge of their humble duties. This was what Confucius did at this epoch. His mother died in the year B. C. 528, and Confucius, we are told, mourned for her with the bitterest grief. Having raised the coffin of his father from where it had been laid more than twenty years before, he had it conveyed along with that of his mother to the place where the K'nugs had first found refuge in La. and buried the two in the same grave. When the period of mourning for his nother had concluded, he remained in Lü for ten more years, pursuing his own literary researches, studying antiquities and music, and guiding the studies of those young and inquiring spirits who already resorted to his house. The chief men of the state were gradually becoming aware that a man had arisen among them, and in B. C. 517 one of the principal ministers of the Marquis of Lu gave orders on his deathed that his son and another member of eir clan should enter the Confucian school, In this way the master's means were so much enlarged that he was able to visit the capital of the Middle Kingdom, and make fuller inquiries than he could do at a distance into the ceremonies and rules of the founders of the Kau dynasty. There also he is said to have met with Lao-taze, the father of Taoism, and to have had various conversations with him. By the end of the year he was back in Lû, where great troubles had broken out, and whence the Marquis, worsted in a struggle with his great vassals, had been obliged to flee to the neighboring State of C'hl. Confucius now continued without official employment for a long term of years, but the fame of his teaching greatly increased, and disciples came to him from all quarters, till their numbers amounted to thousands. We are not to think of them as forming a community and living together, for the greater part of them, like the pupils of Socrates, had their proper avocations and ways of living. and would only repair to the master when they wished specially to ask his counsel. During this period, according to some authorities, Confucius divorced his wife, but the notion that he did so is pronounced unfounded by Dr. Legge. who, in an appendix, traces it to an erroneous interpretation of a passage in the "Becord of

At length, when the Chinese sage was 51 years old, he was called upon to supplement the rôle of Socrates with that of Solon. In B. C. 500, some degree of order having been restored in his native province, he became chief magistrate of the town of Chung-Tu, and a marvellous reformation of the manners of the people speedily took piace. The Marquis of Lû, astonished at what he saw, asked him whether a whole State could be governed by the same rules, and, being answered in the affirmative, nominated Confucius Assistant Superintendent of Public Works, in which capacity he made any improvements in agriculture. The office of Minister of Crime was next conferred upon im, and there was presently no need, we are told, to put the penal laws in execution, for no offenders showed themselves. During his occupancy of this important office he succeeded in abating the resistance to the central authority by dismantling several of the fortified cities held by the great clans, es. In all ways his government is said to have wrought a work of renovation. Dishonesty and dissoluteness were ashamed and hid their heads. Loyalty and good faith became the characteristics of the men, and chastity and docility those of the women. the fame of his reformations went abroad, however, the neighboring provinces began to be afraid, and the Marquis of C'hl said. "With Confucius at the head of its Government, Lu will become supreme among the States, and

C'hl. which is nearest to it, will be the first swallowed up." One of his ministers suggested that they should try to separate the Marquis of Lû from his wise adviser, and accordingly beautiful women and fine horses were sent to the Prince. Confucius now, finding himself and his lessons neglected, felt that he could not with self respect retain office longer, and most unwillingly and slowly, vainly hoping for a message of recall, he departed from his native

The sage was in his fifty-sixth year when he thus went into voluntary exile, and for thirteen years he travelled from one foudal State to another, always hoping to meet with a ruler who would adopt his counsels, and always disappointed. His fame had gone before him, and most of the Princes whom he visited received him with distinction, and would giadly have retained him at their courts, but no one was prepared to accept his principles and act them out. Repeatedly, however, in travelling through the country, Confucius and his companions were in straits and even in peril of their lives On one occasion, when the others were panicstricken by the attack of a mob, he calmly "After the death of King Wan, was not the cause of letters and truth lodged in me? If heaven had wished to let this cause perish, I should not have been suffered to hold such a relation to it." In a like spirit at another time, when he and his friends were assailed by a band employed by a malicious offleer called Hwan-T'ui, the sage observed: Heaven has produced the virtue that is in me; what can Hwan-T'ui do to me?" On another occasion the whole party was reduced to great distress by the failure of their provisions, and even Taza-lû, a favorite disciple, said repiningly: "Has the superior man, indeed, to endure in this way?" The reply was: "The superior man may indeed have to endure want, but the mean man in distress gives way to unbridled license." The privation, it is said, continued seven days, during which time Confucius maintained his equanimity, and was even cheerful, playing on his lute and singing. Still another incident shows us the master in one of his lighter moods. One of the Princelets. through whose territory they passed, and who had never seen him, asked Tsze-lû how he would describe him. The disciple did not venture a reply, but when Confucius heard of the circumstance he said: "Why did you not say that I am simply a man who in his eager pursuit of knowledge forgets his food, who in the joy of its attainment forgets his sorrows, and who does not perceive that old age is coming

It was not until his sixty-eighth year that Confucius returned to Lû, where the rulers received him respectfully, but where he can hardy be said to have reentered public life. Only five more years remained to him, and these were mainly devoted to the literary pursuits which had long occupied him. Among other things, he had in hand the compilation of the annals of La, which we still possess under the | Confucius was "the bastard son of a concuname of the "Spring and Autumn." The year

which did not affect him so much as that of his | Religious," that "one of the most authentic of favorite, Yen Hui, in the next year. Then he eried out: "Alas! heaven is destroying meheaven is destroying me." Two years after ward Tsze-iù, perhaps the best loved after Yen Hui, met with a violent The master had foreboded that would do so, but when the event came The he wept sore. His own death was not far off. Early one morning, we are told, in the spring of B. C. 478, he got up, and, with his hands behind his back dragging his staff, he moved about by the door muttering that" The great mountain must crumble, the strong beam must break, and the wise man wither away like s plant." After a little he entered the house, and sitting down opposite the door, told his disciple. Tame-Kung, a dream which he had had in the night, and which he thought presaged his death, adding: "No intelligent monarch arises there is no prince in the kingdom who will make me his master. My time has come to die," So it was. He took to his couch, and,

after seven days, expired. Such is the account we have of the last days of the great philosopher of China. He uttered no prayer and he betrayed no apprehension He was buried, it is said with extraordinarpomp, and many of his disciples built buts and abided for three years near his grave, mourning as for a father; and when the others were gone, the faithful Tsze-Kung continued his reverent and affectionate vigil for another period of the same duration. Dr. Legge telfs us that Seven years ago he made a pilgrimage to the tomb of the master, outside the city of Chu-fau in Shan-tung. There he ascended the large mound of which the dust of Confucius now forms a part, and stood by the little house which s supposed to enclose the ground where Tsze Kung built his but.

golden rule, which is not found, says Dr. Legge in its condensed expression in the old classics The merit of it, therefore, is his own. Taze Kung, it seems, once asked him if there were one word which would serve as a rule of cor duet for all the life, and he replied, "Is not reciprocity such a word? What you do not want done to yourself do not do to others." He was alive to the difficulty of obeying the precept, and he confessed on one occasion that he himself failed to do so. His words, then.

The greatest achievement of Confucius in the

inculcation of morality was his formulating the

also showed that the rule had for him not only a negative, but also a positive form, for he "was unable," he said, "to take the initiative in serving his father as he would require his own son to serve him." far as the othics of China were concerned, it is plain enough that the sage powerfully invigorated them by this golden maxim. No doubt he arrived at it from his analysis of human nature, and laid it down without a divine sanction, but Dr. Legge points out that with Confucius, as with T'ang, and others of the more ancien philosophers of China, man's nature was the distinguishing endowment given to him by heaven, and the path it indicated was the will of God concerning duty. There could be no testimony on this point more explicit than that contained in the first sentence of the "Doctrine of the Mean," "What beaven has conferred is called the nature; conformity with this nature is called the path of duty; the regulation of this

Dr. Legge does not pass over in silence cer-

path is called instruction."

ain things that expose Confucius to stricture even on the score of morals. It is true that he enunciated the golden rule, but his contemporary Lao-tsze had advanced beyond this in the field of morality, and said: "Return good for evil." Some one of Confucius's school heard the maxim, and being perplexed by it, consulted his master, who also was puzzled, and replied: "What then will you return for good? I would rather say, recompense injury with justice and return good for good." It is sufficiently evident that the sage did not rise to the height of the thought that was put before him. The other thing to which objection may be taken is the execution of the historical work called "The Spring and Autumn," which contains the annals of Lû for 242 years, down to within a short time of the author's death. These chronicles are not only astonishingly meagre, but deliberately evasive and deceptive. One of the early native commentators on the work pointed out that it conceals" the truth out of regard" to the high in rank, to kinship, and to men of worth," and Dr. Legge avers that this concealing covers all the ground embraced in our three English words-ignoring, suppressing, and misrepresenting. Truthfulness was one of the duties that Confucius often insisted on with his disciples, but "The Spring and Autumn" has led which served precisely the same purpose as the | his countrymen to veil the truth from themcastles owned by the barons of Europe in the | selves and others, wherever they think it would

injuriously affect the reputation of the empire

or of its sages. It is not, however, in the sphere of moralit so much as in that of religion that fault is found with Confucius. Dr. Legge himself complains of his avoiding the personal name of Ti or God, and only using the more indefinite term T'ien or Heaven. Our author can remember but one case in which the Chinese sage employed the personal name, excepting when he was quoting from the old books, and that ease is his vindication of the solsticial services. whether performed at the alter of heaven or that of earth, as being equally rendered to God. This avoidance of the name TI on the part of Confucius has been thought to betray coldness of temperament and intellect in the matter of religion; yet when we consider that he found the public worship of God restricted to the sovereign as the representative of the people, it may have been that he felt himself fettered, and not justifled as a private individual in using the personal appellation. That Heaven was to him the name of a personal being appears from many passages cited by Dr. Legge, among which are the following: "He who offends against Heaven has none to whom he can pray;" and again, " Alas! there is no one that knows me." to which the sage immediately subjoined," But here is Heaven-it knows me." It has been further objected that the definition of wisdom which Confucius gave to one of his disciples was calculated to make him doubt the existence of spiritual beings, or at least to make him slight their worship. "To give one's self," said the master, "to the duties due to men, and while respecting spiritual beings to keep aloof from them, may be called wislom." It is manifest, however, that the worship of ancestors and of the departed great was a practice of doubtful propriety, and liable to abuse, and Dr. Legge likes to think that Confucius wished to guard his disciples and others against an excess of superstition and other evils to which it might lead. It is certain, too, that o one could be more observant of the practice of the veneration of ancestors, when he believed it to be right, than was the master himself. On the whole, therefore, Dr. Legge dismisses the charge of materialism as not proven, and he also denies that Confucius discountenanced the use of prayer. The single passage on which the latter accusation is based thinks, insufficient to sustain it, and contains, moreover, the philosopher's own declaration that he did habitually pray after his fashion. On some occasion when the sage was very ill. Tsze-lû asked leave to pray for him, and when the master hesitated. doubting whether such a thing were proper. referred to some book of prayers, and quoted from it to the effect that prayer might be offered to the spirits of heaven and earth. All that Confucius said in reply was, "My praying has been for a long time." We do not know what he meant. He may have wished to disabuse the disciple's mind of some superstitious notion on the subject of prayer. At all events, the utmost that we can reasonably surmise from his statement is, that his piety was not demonstrative nor effusive. some of Dr. Legge's rejoinders to objections raised against the Confucian philosophy, and we may also note in

he declares unfounded. Such is the statement

made by Dr. Morrison in his dictionary, that

bine." Equally erroneous is the affirmance of

Confucius's sayings is this, that in the West the true saint must be looked for and found," Inquiries, it seems, have come to Dr. Legge from France and Germany, asking him for informa-tion about this "unconscious prophecy" of the Chinese sage. "The whole story," he says, was coined in a Thoist mint, and intended to exalt the Tao in the first place. We may safely conclude," he adds, "that Confucius never said anything of the kind."

Confucius must rank, with Gautama and Mohammed, among those men who have left the profoundest impression upon their disciples. Many of his followers were among the ablest men in China of their time; "superior men," mighty in word and deed, and yet with them originated the practice of speaking of Confaclus as the greatest man that had ever lived. far superior to Yao and Shun," the haif-mythical heroes and legislators. They it was who began the pean which has since resounded through all the intervening ages, and whose swell is now not less loud and confident than it was four-and-twenty centuries ago. As regards rapidity, the spread of Confucianism should rather be compared with that of Islam than with that of Christianity. Among the last words of the philosopher, as we have seen, were these: "No intelligent monarch arises, there is no prince in the kingdom who will take me as his master." Yet he had hardly passed from earth when the great ones of the nation began to acknowledge his merit, and to build temples and offer worship to him. The founder of the Ch'in dynasty in B. C. 221, who occupied toward the new philosophy an attitude not unlike that of the Emperor Julian toward Christianity, found the name and followers of Confuctus his greatest obstacles when he wished, after overthrowing the feudal system, to create a new empire ac cording to his own ideas. He wielded the sword and kindled the flame against them, but in vain, and he might have said on his deathbed, in words analogous to those ascribed to Julian: 'Oh, K'ung, thou hast conquered."

The religion which Confucius found established in China has remained to this day the religion of the State, of the administrative classes, and of the literary aristocracy. It has come to be known as Confucianism, not because the sage invented, reconstructed, or even modified it in any sensible degree, but because he did so much to glorify it and root it impregnably in the respect and affection of his more intelligent countrymen. On the uneducated masses of the population the system of State worship which he aimed to perpetuate and the code of ethics which he inculcated could exercise no powerful attraction, for they failed to satisfy their superstitious instincts. We find, accordingly, that the great majority of the Chinese people are votaries not of Confucianism, but of Buddhism or of Thoism. Of the latter religion, which is in a large degree indigenous, and whose alleged founder was a contemporary of Confucius, almost nothing is popularly known among Western nations, and he account of it given by Dr. Legge in this volume will naturally be scanned with peculiar interest.

Taoism, it appears, is the name both of a religion and a philosophy. The term has two different applications-first, to a popular and widely spread form of worship, and second, to the system of thought outlined in a remarkable treatise written in the sixth century B. C. by Lao-tsze. The author of the philosophy is, no doubt, one of the chief gods of the religion, but

Lâo-tsze. The suther of the philosophy is, no doubt, one of the chief gods of the religion, but Dr. Legge can find no evidence that the religion grew out of his book; indeed, he deems it impossible that such could have been the case. In spirit and tendency the two are antaconistic. Begarded as a scheme of worship, Tāoism is a gross polytheism, whereas the ancient faith with which the name of Confucius is associated is pronounced by Dr. Legge as truly monothelatic as is Roman Catholicism. Again, when Confucianism was the sole religion of China there was no open idoiatry in the country; but since Tāoism and Buddhism have made good their footing in the empire, idol deities have been multiplied indefinitely. There is no doubt that for two thousand years many fantastic and gross superstitions had been growing up in China, when Confucius appeared upon the stake. His attitude toward them was characteristic; so far as possible he ignored them. But in the two centuries of social disorder which followed his death, and which witnessed the complete disintegration of the old feudality, these superstitions thrived and found at last an imperial protector in the founder of the Ch'in dynasty and ereator of the present centralized monarchy. With the advent of the Han dynasty (B. C. 206) the old State religion was nominally restored, but the work of reconstruction was slow, and during the next two centuries Tāoism had the field very much to itself. The Emperor Wa, for instance, during the greater part of his long reign of fifty six years (B. C. 140-85) was a slave to Tāoist superstitions, and another Han sovereign invited Chang-Tāoing, the first of the Popes or patriarclis of Tāoism, to come to court. It was not, however, until Buddhism was introduced into China (A. D. 65) that the indigenous polytheism and idolatry were organized into a coherent religion, having its templos, monasteries, and regular public services. This was done as a measuro of self-defence against the growing influence of the imported worship. It was under thi regular public services. This was done as a measure of self-defence sgainst the growing influence of the imported worship. It was under the inpact of the people, that the growing influence of the imported worship. It was under the inpact of the people, that the indigenous superstitions of Caina, which had always been latent and occasionally prominent, came to a head and permanently efforeseed. In a word, the religion known as Tabism was begotten by Buddhism out of the old Chinese nature-worship. Its forms are those of Buddhism, but its voice and spirit are from its mother superstitions, fantusite, base, and crust. Such as it is, however, a grotesque amalgam of alchemy, astrology, thaumaturgy, belief in witchcraft, and rank idolatry, it has proved tog strong for Confucialism in this sense, that the Gastong for Confucialism in this sense that the Gastong for Confucialism in this sense, the third in the sense of the fact o

passing one or two current assertions, which Thoism of Lao-taze has to this day sine fallow ers in Corea, whereas the Tablet P. J. H.